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pantheon. This was the opinion of Prof. Frdr. Delitzsch, which he has now retracted (cf. HEBREW STUDENT, Vol. II., p. 141), and I am not aware of any other authority for the statement. I believe Anu is generally regarded as the chief god.

On page 34, Muerdter speaks of Nebo as god of the planet Mercury. Lotz seeks to prove that Nusku, or Nusuku (נִסְכּוּךְ) was the god of that planet. Recent discoveries have revolutionized ancient Babylonian chronology also; so, for example, Sargon, king of Agade, who is spoken of on page 83 as ruling probably somewhere about 2000 B. C., is now known to have reigned about 4000 B. C.

The British Museum has just published a guide to the Konyunjiyik gallery of Assyrian-Babylonian antiquities. An historical and general introduction by Mr. T. G. Pinches gives the book an independent value. The present cheap edition costs 4d. A slightly more expensive edition (about 1s.), containing several plates, will appear shortly.

Last year Mr. Pinches published the first part of a Babylonian chrestomathy, the previously existing chrestomathies, all being Assyrian. The second part will probably appear soon after volume V. of Western Asia Inscriptions.

It has been for some time announced that Dr. Lotz is preparing a dictionary of Assyrian and Babylonian proper names.

In HEBREW STUDENT for January-February, p. 212, I said that Prof. Dillmann holds the chronological order of the component parts of the Hexateuch to be A B C D. He writes: "I have not said it, and do not affirm it, but say (p. 11 of introduction) that there are very old elements (Bestandtheile) in the very much revised document A."

ALCUIN'S BIBLE.

BY REV. JUSTIN A. SMITH, D. D.,

Editor of *The Standard*.

In the library of the British Museum is the manuscript of what is termed "Alcuine's [Alcuin's] Bible." It is a manuscript copy, in Latin, of the entire Bible, made, in part at least, by Alcuin himself, though in part, as seems likely, by some of the students in the Monastery of Tours, in Normandy, of which Alcuin was Abbot in the latter part of the eighth century and beginning of the ninth.

Of Alcuin's connection with the court of Charlemagne, and his active cooperation with that great ruler in efforts to promote good learning, and to correct in some degree the barbarism of the age, historical students are well aware. It seems, by a letter of Alcuin to a sister of the emperor, named Gisla, that by order of Charlemagne he wrote out a copy of the Latin Vulgate with emendations,—the date of this letter being A. D. 799. The Vulgate version of the Holy Scriptures, made by Jerome, had been, as appears by this letter, corrupted through the ignorance or carelessness of transcribers. It was Alcuin's purpose, under direction of the emperor, to correct these errors, and thus secure a pure version in the Latin tongue. It would appear that this version was completed in the year following

the date of the letter alluded to; for in that year a copy was presented to the emperor by Alcuin, in memorial of his coronation at Rome, in St. Peter, an event which took place Dec. 25, A. D. 800. In sending this copy to the emperor, Alcuin accompanied it with the following epistle:

"After deliberating a long time what the devotion of my mind might find worthy of a present to the splendor of Your Imperial Dignity and increase of your wealth, that the ingenuity of my mind might not become torpid in idleness, whilst others were offering various gifts of riches, and that the messenger of my littleness might not come empty-handed before the face of your Sanctity,—I found at length, by the inspiration of the Holy Spirit, what it would be competent to me to offer, and fitting for Your Prudence to accept. For to me, thus enquiring and considering, nothing appeared more worthy of Your Peaceful Honor than the gift of the Sacred Scriptures; which, by the dictation of the Holy Spirit and the mediation of Christ God, were written with the pen of celestial grace for the salvation of mankind; and which, knit together in the sanctity of one glorious body and diligently amended, I have sent to Your Royal Authority by this your son and faithful servant, so that with full hands we may assist in the delightful service of Your Dignity."

It is not absolutely certain that the manuscript copy now in the British Museum is the one thus presented by Alcuin to Charlemagne, yet it has long been held to be so, its history being traced as follows: At the death of Charlemagne, it passed into the hands of his grandson and successor, Lothaire. By Lothaire it was presented to the Benedictine Abbey of Rouen, in the duchy of Treves. In 1576 that abbey was dissolved and its revenues appropriated by the Elector of Treves; the monks, however, carrying this valued manuscript to Switzerland, and depositing it in the monastery of Moutier Grand Val, near Basle. Thence it was taken to the town of Delémont, in the canton of Berne. Here it remained until 1793, when, with other like treasures, it was seized by the French and passed ultimately into the hands of M. de Speyr Passavant, a French gentleman. It was brought to England in 1836 and sold to the Trustees of the British Museum for £750 (\$3,750).

These details, with many others, are furnished in a rare work, entitled "Historical and Literary Curiosities," by Charles John Smith, F. S. A., and published in London, in 1852, by Henry G. Bohn. In this work a *fac simile* is given of the commencement of the Book of Genesis, as found in the manuscript. It is a most beautiful example of the style in which manuscripts of the age to which this belongs were "illuminated" and otherwise executed. At the top of the page are the words, "*Incipit Liber Geneseos*," and the first verse begins, "*In principio creavit Deus*." The illuminated letter is the "I" in the first word of the verse. The letter is made to extend along the margin the whole length of the page, and is brilliantly ornamented with leaves, flowers, and wreathed "fretwork" in bright colors. The manuscript itself is beautifully written, and affords an interesting specimen of the elaborate care bestowed upon work of this kind as done in monasteries.

It may interest the reader to have before him a few of the opening verses of the first chapter of Genesis, as they are in the manuscript, with an indication of some of the changes or "emendations" made in the Vulgate as copied. We take the following:

- (1) In principio creavit Deus coelum et terram. (2) Terra autem erat inanis et vacua, et tenebrae super faciem abyssi, et Spiritus Dei ferebatur super aquas. (3) Dixitque Deus: Fiat Lux. Et facta est lux. (4) Et vidit Deus lucem quod esset bona: et divisit Deus lucem a tenebris. (5) Appellavit lucem diem, et tenebras noctem: Factumque est vespere et mane dies unus. (6) Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis. (7) Et fecit Deus firmamentum. Divisitque aquas quae erant sub firmamento ab his quae erant

super firmamentum. Et factum est ita. (8) Vocavitque Deus firmamentum coelum: et factum est vespere et mane dies secundus. (9) Dixit vero Deus: Congregentur aquae, quae sub coelo sunt, in locum unum: et appareat arida. Factumque est ita. (10) Et vocavit Deus aridam, terram, congregationemque aquarum appellavit maria. Et vidit Deus quod esset bonum.

The "emendations" in this part of the manuscript are not important, yet they may illustrate some part of the method followed. In v. 2, *tenebrae super* is written instead of *tenebrae erant super*; as in the Vulgate. In v. 9, instead of *et factum est ita*, the manuscript has *factumque est ita*. In v. 12, not copied here, *et ferentem semen* is substituted for *et facientem semen*; and in v. 13, *factumque est* is substituted for *et factum est*. In his letter to the emperor, Alcuin speaks of the condition of manuscripts copied, and of the care required in transcribing them. He is alluding to the work done in the manuscript as sent. "The force of expressions," he says, "is most excellently set off by the distinctions and small differences of the points which should be employed; but yet, by reason of the rudeness of ignorance, their use has almost entirely disappeared from our writings. All the graces of wisdom, however, as well as the wholesome ornaments of learning, Your Nobility has diligently begun to renew: so that the use of those points is to be seen restored in the hand-writings of the best manuscripts." Some of his directions to copyists are still extant in a metrical Latin inscription composed for the monastery at Tours. It is thought that the manuscript of which mention is here made, may have been copied in the very *scriptorium*, or writing chamber, where the inscription was suspended. Some one has rendered it in English verse, as follows. It is copied here, heading and all:—

INSCRIPTION LXVII.

FOR THE MUSEUM FOR THE WRITING OF BOOKS.

Here, as thou readest, those Transcribers sit,
Whose pens preserve the words of Sacred Writ;
And to the Sainted Father's love divine
This quiet chamber also we assign.
Let them that write those holy truths beware
Their own vain words that they insert not there:—
Since, when frivolities the mind engage,
They lead the hand to wander from the page.
But let them ask of learned studious men,
And cross the hasty fault with faithful pen,
Distinct and clearly be the sense conveyed,
And let the points in order be displayed.
Nor falsely speak the text when thou shalt be
Reader before the good Fraternity;
When to the Church the pious Brethren come,—
And for a casual slip with shame be dumb.
Write then the Sacred Book,—'tis now a deed
Of noblest worth which never lacks its meed.
'Tis better in transcribing books to toil,
Than vines to culture, and to delve the soil;
Since he who lives to meaner works confined
May serve his body best that feeds his mind.
Yet whatsoe'er thou writest, old or new,
Some master-work should be brought forth to view.
The praise of numbers on such labors fall,
The Fathers of the Church are read by all.

This may give us a glimpse of the better side of monastic life a thousand years ago.